

## PERSIAN Chart

Culture/Civilization: Persian Empire

Time Period:

|   | You must reference documents with the information you provide. |
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| <b>POLITICAL</b> <ul style="list-style-type: none"><li>• Leaders, Elites</li><li>• Structure--Laws</li><li>• Role of Religion</li><li>• Conflict</li><li>• Diplomacy, Treaties</li><li>• Judicial</li></ul> |  |
| <b>ECONOMIC</b> <ul style="list-style-type: none"><li>• Philosophy</li><li>• Focus</li><li>• Trade, Commerce</li><li>• Capital/Money</li><li>• Role of merchnats</li></ul>                                  |  |
| <b>RELIGIOUS</b> <ul style="list-style-type: none"><li>• Origins</li><li>• Beliefs, Teaching</li><li>• Conversion</li><li>• Holy Books</li><li>• Influence on Society*</li></ul>                            |  |

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|---|--|
|   |  |
| <p><b>SOCIAL</b></p> <ul style="list-style-type: none"> <li>• Family</li> <li>• Gender Relations</li> <li>• Social Classes</li> <li>• Inequalities—<br/>coercive labor</li> <li>• Life Styles</li> </ul>                          |  |
| <p><b>INTELLECTUAL,<br/>ARTS</b></p> <ul style="list-style-type: none"> <li>• Art, Music</li> <li>• Writing, Literature</li> <li>• Philosophy</li> <li>• Math &amp; Science</li> <li>• Education</li> <li>• Technology</li> </ul> |  |
| <p><b>NEAR: GEOGRAPHY</b></p> <ul style="list-style-type: none"> <li>• Location</li> <li>• Physical</li> <li>• Movement</li> <li>• Human/Environment</li> <li>• Region</li> </ul>   |  |

**I.** A great god is Ahuramazda, who created this earth, who created yonder sky, who created man, who created happiness for man, who made Darius king, one king of many, one lord of many.

**II.** I am Darius the Great King, King of Kings, King of countries containing all kinds of men, King in this great earth far and wide, son of Hystaspes, an Achaemenian, a Persian, son of a Persian, an Aryan, having Aryan lineage.

**III.** Darius the King says: By the favor of Ahuramazda these are the countries which I seized outside of Persia; I ruled over them; they bore tribute to me; what was said to them by me, that they did; my law -- that held them firm; Media, Elam, Parthia, Aria, Bactria, Sogdiana, Chorasmia, Drangiana, Arachosia, Sattagydia, Gandara, Sind, Amyrgian Scythians, Scythians with pointed caps, Babylonia, Assyria, Arabia, Egypt, Armenia, Cappadocia, Sardis, Ionia, Scythians who are across the sea, Skudra, petasos-wearing Ionians, Libyans, Ethiopians, men of Maka, Carians.

**IV.** Darius the King says: Ahuramazda, when he saw this earth in commotion, thereafter bestowed it upon me, made me king; I am king. By the favor of Ahuramazda I put it down in its place; what I said to them, that they did, as was my desire. If now you shall think that "How many are the countries which King Darius held?" look at the sculptures (of those) who bear the throne, then shall you know, then shall it become known to you: the spear of a Persian man has gone forth far; then shall it become known to you: a Persian man has delivered battle far indeed from Persia.

**V.** Darius the King says: This which has been done, all that by the will of Ahuramazda I did. Ahuramazda bore me aid, until I did the work. May Ahuramazda protect me from harm, and my royal house, and this land: this I pray of Ahuramazda, this may Ahuramazda give to me!

**VI.** O man, that which is the command of Ahuramazda, let this not seem repugnant to you; do not leave the right path; do not rise in rebellion!

**Document B**



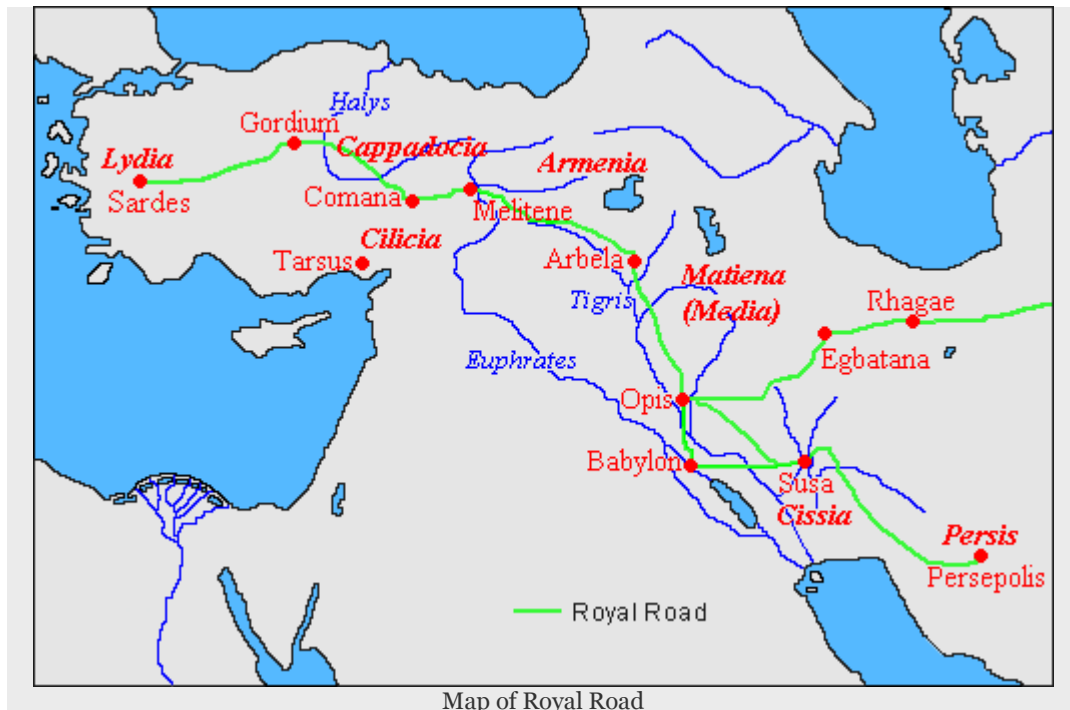
**Naqshe Rostam, near Shiraz, Necropolis**

Four tombs belonging to Achaemenid\_kings are carved out of the rock face at a considerable height above the ground.

## Document C

Herodotus describes the road between Sardes and Susa in the following words [History of Herodotus 5.52-53].

*As regards this road the truth is as follows. Everywhere there are royal stations with excellent resting places, and the whole road runs through country which is inhabited and safe.*



1. *Through Lydia and Phrygia there extend twenty stages, amounting to 520 kilometers.*
2. *After Phrygia succeeds the river Halys, at which there is a gate which one must needs pass through in order to cross the river, and a strong guard-post is established there.*
3. *Then after crossing over into Cappadocia it is by this way twenty-eight stages, being 572 kilometers, to the borders of Cilicia.*
4. *On the borders of the Cilicians you will pass through two sets of gates and guard-posts: then after passing through these it is three stages, amounting to 85 kilometers, to journey through Cilicia.*
5. *The boundary of Cilicia and Armenia is a navigable river called Euphrates. In Armenia the number of stages with resting-places is fifteen, and 310 kilometers, and there is a guard-post on the way.*
6. *Then from Armenia, when one enters the land of Matiene, there are thirty-four stages, amounting to 753 kilometers. Through this land flow four navigable rivers, which can not be crossed but by ferries, first the Tigris, then a second and third called both by the same name, Zabatus, though they are not the same river and do not flow from the same region (for the first-mentioned of them flows from the Armenian land and the other from that of the Matienians), and the fourth of the rivers is called Gyndes [...].*
7. *Passing thence into the Cissian land, there are eleven stages, 234 kilometers, to the river Choaspes, which is also a navigable stream; and upon this is built the city of Susa. The number of these stages amounts in all to one hundred and eleven.*

*This is the number of stages with resting-places, as one goes up from Sardes to Susa. If the royal road has been rightly measured [...] the number of kilometers from Sardes to the palace of [king Artaxerxes I] Mnemon is 2500. So if one travels 30 kilometers each day, some ninety days are spent on the journey.*





Ahura Mazda (right, with high crown) presents Ardashir I (left) with the ring of kingship.

**Document D**



Bronze Rearing Ibex 4<sup>th</sup>c. BCE. Iran  
**Document E**





Relief of Winged Man-Lion. Susa, Iran 5<sup>th</sup> c. BCE

**Document F**





Palace of Xerxes at Persepolis  
Xerxes pictured. **Document G**



*Ahura Mazda*



“Xerxes, the great king, the king of kings,  
the son of king Darius, an Achaemenid.”

Reads the inscription on the stairs

**Document H**

## Document I

- (1) I am Darius [Dâryavuš], the great king, king of kings, the king of Persia [Pârsa], the king of countries, the son of Hystaspes, the grandson of Arsames, the Achaemenid.
- (2) King Darius says: My father is Hystaspes [Vištâspa]; the father of Hystaspes was Arsames [Aršâma]; the father of Arsames was Ariaramnes [Ariyâramna]; the father of Ariaramnes was Teispes [Cišpiš]; the father of Teispes was Achaemenes [Haxâmaniš].
- (3) King Darius says: That is why we are called Achaemenids; from antiquity we have been noble; from antiquity has our dynasty been royal.
- (4) King Darius says: Eight of my dynasty were kings before me; I am the ninth. Nine in succession we have been kings.
- (5) King Darius says: By the grace of Ahuramazda am I king; Ahuramazda has granted me the kingdom.
- (6) King Darius says: These are the countries which are subject unto me, and by the grace of Ahuramazda I became king of them: Persia [Pârsa], Elam [Ûvja], Babylonia [Bâbiruš], Assyria [Athurâ], Arabia [Arabâya], Egypt [Mudrâya], the countries by the Sea, Lydia [Sparda], the Greeks [Yauna] (Yauna Takabara as Macedonians), Media [Mâda], Armenia [Armina] (Arame of Urartu), Cappadocia [Katpatuka], Parthia [Parthava], Drangiana [Zraka], Aria [Haraiva], Chorasmia [Uvârazmîy], Bactria [Bâxtriš], Sogdia [Suguda], Gandhara [Gadâra], Scythia [Saka Paradraya] (Getae or Thraker), Sattagydia [Thataguš], Arachosia [Harauvatiš] and Maka [Maka]; twenty-three lands in all.
- (7) King Darius says: These are the countries which are subject to me; by the grace of Ahuramazda they became subject to me; they brought tribute unto me. Whatsoever commands have been laid on them by me, by night or by day, have been performed by them.
- (8) King Darius says: Within these lands, whosoever was a friend, him have I surely protected; whosoever was hostile, him have I utterly destroyed. By the grace of Ahuramazda these lands have conformed to my decrees; as it was commanded unto them by me, so was it done.
- (9) King Darius says: Ahuramazda has granted unto me this empire. Ahuramazda brought me help, until I gained this empire; by the grace of Ahuramazda do I hold this empire.

-Translation of the Behistun Inscription made by L.W. King and R.C. Thompson

This he set up in Persia; and afterwards he proceeded to establish twenty governments of the kind which the Persians call satrapies, assigning to each its governor, and fixing the tribute which was to be paid him by the several nations. And generally he joined together in one satrapy the nations that were neighbours, but sometimes he passed over the nearer tribes, and put in their stead those which were more remote. The following is an account of these governments, and of the yearly tribute which they paid to the king: - Such as brought their tribute in silver were ordered to pay according to the Babylonian talent; while the Euboic was the standard measure for such as brought gold. Now the Babylonian talent contains seventy Euboic minae.[18] During all the reign of Cyrus, and afterwards when Cambyses ruled, there were no fixed tributes, but the nations severally brought gifts to the king. On account of this and other like doings, the Persians say that Darius was a huckster, Cambyses a master, and Cyrus a father; for Darius looked to making a gain in everything; Cambyses was harsh and reckless; while Cyrus was gentle, and procured them all manner of goods.

The Ionians, the Magnesians of Asia,[19] the Aeolians, the Carians, the Lycians, the Milyans, and the Pamphylians, paid their tribute in a single sum, which was fixed at four hundred talents of silver. These formed together the first satrapy.

The Mysians, Lydians, Lasonians,[20] Cabalians, and Hygennians paid the sum of five hundred talents. This was the second satrapy.

The Hellespontians, of the right coast as one enters the straits, the Phrygians, the Asiatic Thracians, the Paphlagonians, the Mariandynians, and the Syrians[21] paid a tribute of three hundred and sixty talents. This was the third satrapy.

The Cilicians gave three hundred and sixty white horses, one for each day in the year, and five hundred talents of silver. Of this sum one hundred and forty talents went to pay the cavalry which guarded the country, while the remaining three hundred and sixty were received by Darius. This was the fourth satrapy.

The country reaching from the city of Posideium[22] (built by Amphilochus, son of Amphiaras, on the confines of Syria and Cilicia) to the borders of Egypt, excluding therefrom a district which belonged to Arabia, and was free from tax,[23] paid a tribute of three hundred and fifty talents. All Phoenicia, Palestine Syria, and Cyprus, were herein contained. This was the fifth satrapy.

From Egypt, and the neighbouring parts of Libya, together with the towns of Cyrene and Barca, which belonged to the Egyptian satrapy, the tribute which came in was seven hundred talents. These seven hundred talents did not include the profits of the fisheries of Lake Moeris, nor the corn furnished to the troops at Memphis. Corn was supplied to 120,000 Persians, who dwelt at Memphis in the quarter called the White Castle, and to a number of auxiliaries. This was the sixth satrapy.

The Sattagyrians, the Gandarians, the Dadicae, and the Aparytae, who were all reckoned together, paid a tribute of a hundred and seventy talents. This was the seventh satrapy.

Susa, and the other parts of Cissia, paid three hundred talents. This was the eighth satrapy.



From Babylonia, and the rest of Assyria, were drawn a thousand talents of silver, and five hundred boy-eunuchs. This was the ninth satrapy.

Agbatana, and the other parts of Media, together with the Paricanians and Orthocorybantes, paid in all four hundred and fifty talents. This was the tenth satrapy.

The Caspians, Pausicae, Pantimathi, and Daritae, were joined in one government, and paid the sum of two hundred talents. This was the eleventh satrapy.

From the Bactrian tribes as far as the Aegli, the tribute received was three hundred and sixty talents. This was the twelfth satrapy.

From Pactyica, Armenia, and the countries reaching thence to the Euxine, the sum drawn was four hundred talents. This was the thirteenth satrapy.

The Sagartians, Sarangians, Thamanaeans, Utians, and Mycians, together with the inhabitants of the islands in the Erythraean sea, where the king sends those whom he banishes, furnished altogether a tribute of six hundred talents. This was the fourteenth satrapy.

The Sacans and Caspians gave two hundred and fifty talents. This was the fifteenth satrapy.

The Parthians, Chorasmians, Sogdians, and Arians, gave three hundred. This was the sixteenth satrapy.

The Paricanians and Ethiopians of Asia furnished a tribute of four hundred talents. This was the seventeenth satrapy.

The Matienians, Saspeires, and Alarodians were rated to pay two hundred talents. This was the eighteenth satrapy.

The Moschi, Tibareni, Macrones, Mosynoeci, and Mares had to pay three hundred talents. This was the nineteenth satrapy.

The Indians, who are more numerous than any other nation with which we are acquainted, paid a tribute exceeding that of every other people, to wit, three hundred and sixty talents of gold-dust. This was the twentieth satrapy.

If the Babylonian money here spoken of be reduced to the Euboic scale, it will make nine thousand five hundred and forty such talents; and if the gold be reckoned at thirteen times the worth of silver,[24] the Indian gold-dust will come to four thousand six hundred and eighty talents. Add these two amounts together, and the whole revenue which came in to Darius year by year will be found to be in Euboic money fourteen thousand five hundred and sixty talents, not to mention parts of a talent.[25]

Such was the revenue which Darius derived from Asia and a small part of Libya. Later in his reign the sum was increased by the tribute of the islands, and of the nations of Europe as far as Thessaly. The great king stores away the tribute which he receives after this fashion - he smelts it down, and, while it is in a liquid state, runs it into earthen vessels, which are afterwards removed, leaving the metal in a solid mass. When money is wanted, he coins as much of this bullion as the occasion requires.

Such then were the governments, and such the amounts of tribute at which they were assessed respectively. Persia alone has not been reckoned among the tributaries - and for this reason, because the country of the Persians is altogether exempt from tax. The following peoples paid no settled tribute, but brought gifts to the king: first, the Ethiopians bordering upon Egypt,[26] who were reduced by Cambyses when he made war on the long-lived Ethiopians, and who dwell about the sacred city of Nysa, and have festivals in honour of Bacchus. The grain on which they and their next neighbours feed is the same as that used by the Calantian Indians. Their dwelling-houses are under ground.[27] Every third year these two nations brought - and they still bring to my day - two choenices [28] of virgin gold, two hundred logs of ebony, five Ethiopian boys, and twenty elephant tusks. The Colchians, and the neighbouring tribes who dwell between them and the Caucasus - for so far the Persian rule reaches, while north of the Caucasus no one fears them any longer - undertook to furnish a gift, which in my day was still brought every fifth year, consisting of a hundred boys, and the same number of maidens. The Arabs brought every year a thousand talents of frankincense. Such were the gifts which the king received over and above the tribute-money.

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[He] set up twenty provincial governorships, called satrapies. The several governors were appointed and each nation assessed for taxes; for administrative purposes neighboring nations were joined in a single unit; outlying peoples were considered to belong to this nation or that, according to convenience."<sup>o</sup>



Seal of Darius **Document K**

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To Shaka the treasurer,  
 Budkama declares that Herdkama, the Egyptian, was the chief of a team of one  
 hundred laborers, and is entitled to three karšâ and two-and-a-half shekels of silver  
 as his wage. These laborers are working on behalf of Wohuka in Parsa (=Persepolis)  
 Written by Marduka  
**Document L**

### Document M

A body of picked Persians under the leadership of Hydarnes, the son of Hydarnes. This corps was known as the Immortals, because it was invariably kept up to strength; if a man was killed or fell sick, the vacancy he left was at once filled, so that the total strength of the corps was never less - and never more - than ten thousand.

Of all the troops in Persian army, the native Persians were not only the best but also the most magnificently equipped; their dress and armor I have mentioned already, but I should add that every man glittered with the gold which he carried about his person in unlimited quantity. They were accompanied, moreover, by covered carriages full of their women and servants, all elaborately fitted out. Special food, separate from that of the rest of the army, was brought along for them on dromedaries and mules.<sup>note</sup>

The dress of these troops consisted of the tiara, or soft felt cap, embroidered tunic with sleeves, a coat of mail looking like the scales of a fish, and trousers; for arms they carried light wicker shields, quivers slung below them, short spears, powerful bows with cane arrows, and short swords swinging from belts beside the right thigh.<sup>note</sup>

- Herodotus



### Document N





Two servants bearing food and drink

**Document O**

## Document P

### The Story of King Vahahran & his Queen, c. 300 CE

#### A Sassanian Story

One day, King Vahahran, seated with his queen in an open pavilion overlooking the plain, saw two wild asses approaching. With his bow the strong man, skilled in the chase, transfixed both of the animals with one well-aimed shot. Turning to his spouse to receive the applause he thought due him, the wife replied: "Practice makes perfect." Angered at the lightness with which his skillful feat was received, he ordered her to be executed, but quickly repented, and simply divorced her from the palace.

In quiet moments, he repented of his haste. For years, he had no trace of the former queen, but when hunting one day he beheld a scene which quickly excited his curiosity and admiration. It was a woman carrying upon her shoulders a cow, with which, indeed, she easily walked up and down the stairs of the country house. On asking her concerning the remarkable feat, she replied, as she dropped her veil: "Practice makes perfect." The king recognized his wife, now no longer young, but still possessing physical charms, and invited her to take her place again in the palace.

The woman had commenced to carry the cow when it was but a tiny calf, and had shrewdly planned the feat in the hope that some day she might win back her husband's respect.

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## Document Q

Herodotus: *The Histories*, [written c. 430 B.C.]

### Book II, '31

This, it is said, was the first outrage which Cambyses committed. The second was the slaying of his sister, who had accompanied him into Egypt, and lived with him as his wife, though she was his full sister, the daughter both of his father and his mother. The way wherein he had made her his wife was the following: It was not the custom of the Persians, before his time, to marry their sisters---but Cambyses, happening to fall in love with one of his, and wishing to take her to wife, as he knew that it was an uncommon thing, called together the royal judges, and asked them, whether there was any law which allowed a brother, if he wished, to marry his sister? Now the royal judges are certain picked men among the Persians, who hold their office for life, or until they are found guilty of some misconduct. By them justice is administered in Persia, and they are the interpreters of the old laws, all disputes being referred to their decision. When Cambyses, therefore, put his question to these judges, they gave him an answer which was at once true and safe, "They did not find any law," they said, "allowing a brother to take his sister to wife, but they found a law, that the king of the Persians might do whatever he pleased." And so they neither warped the law through fear of Cambyses, nor ruined themselves by over stiffly maintaining the law, but they brought another quite distinct law to the king's help, which allowed him to have his wish. Cambyses, therefore, married the object of his love [Atossa, the mother of Xerxes], and no long time afterwards he took to wife another sister. It was the younger of these who went into Egypt, and there suffered death at his hands.



Nations Gate at Royal Palace, Persepolis



Document R





Lapis Lazuli plaque from Persepolis

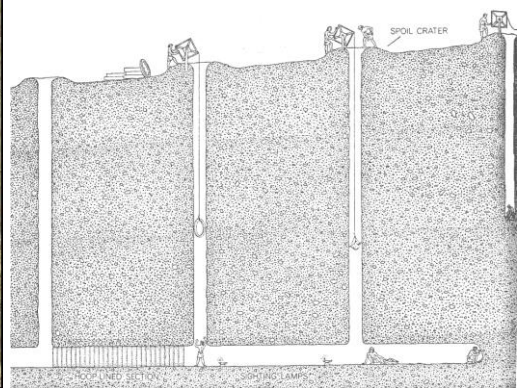
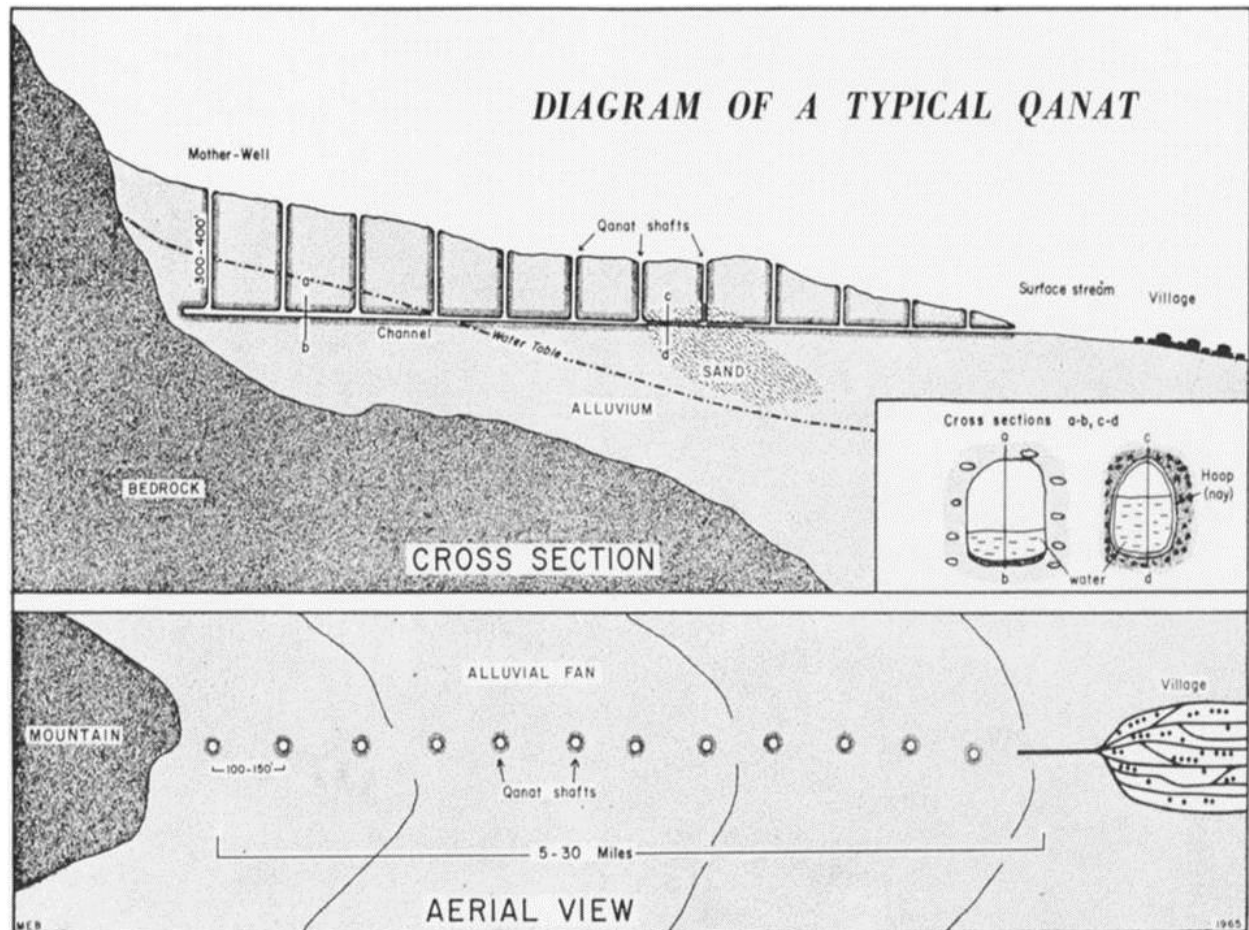
**Document S**





Perseopolis: Darius with Xerxes behind.

**Document T**

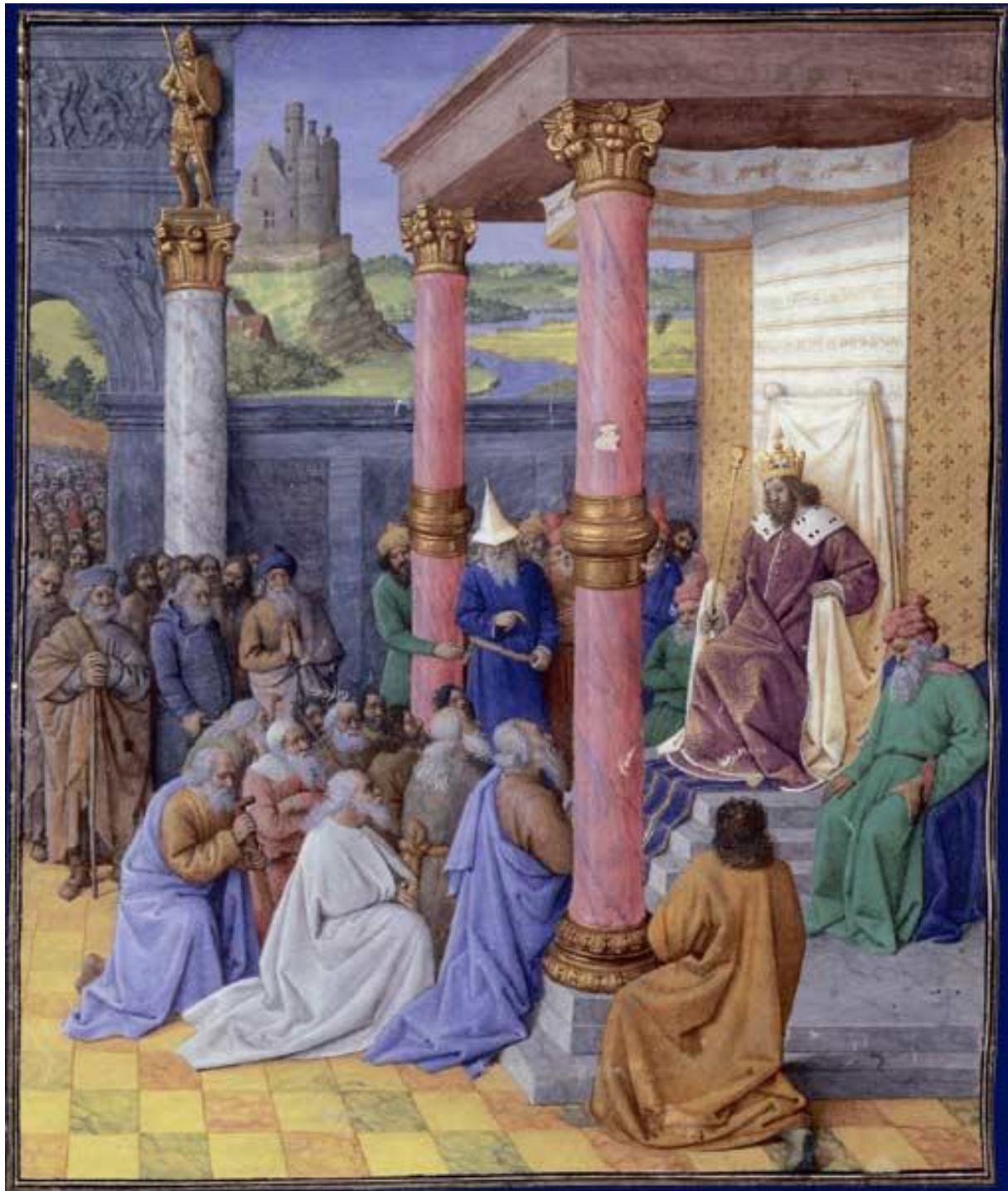


Document U





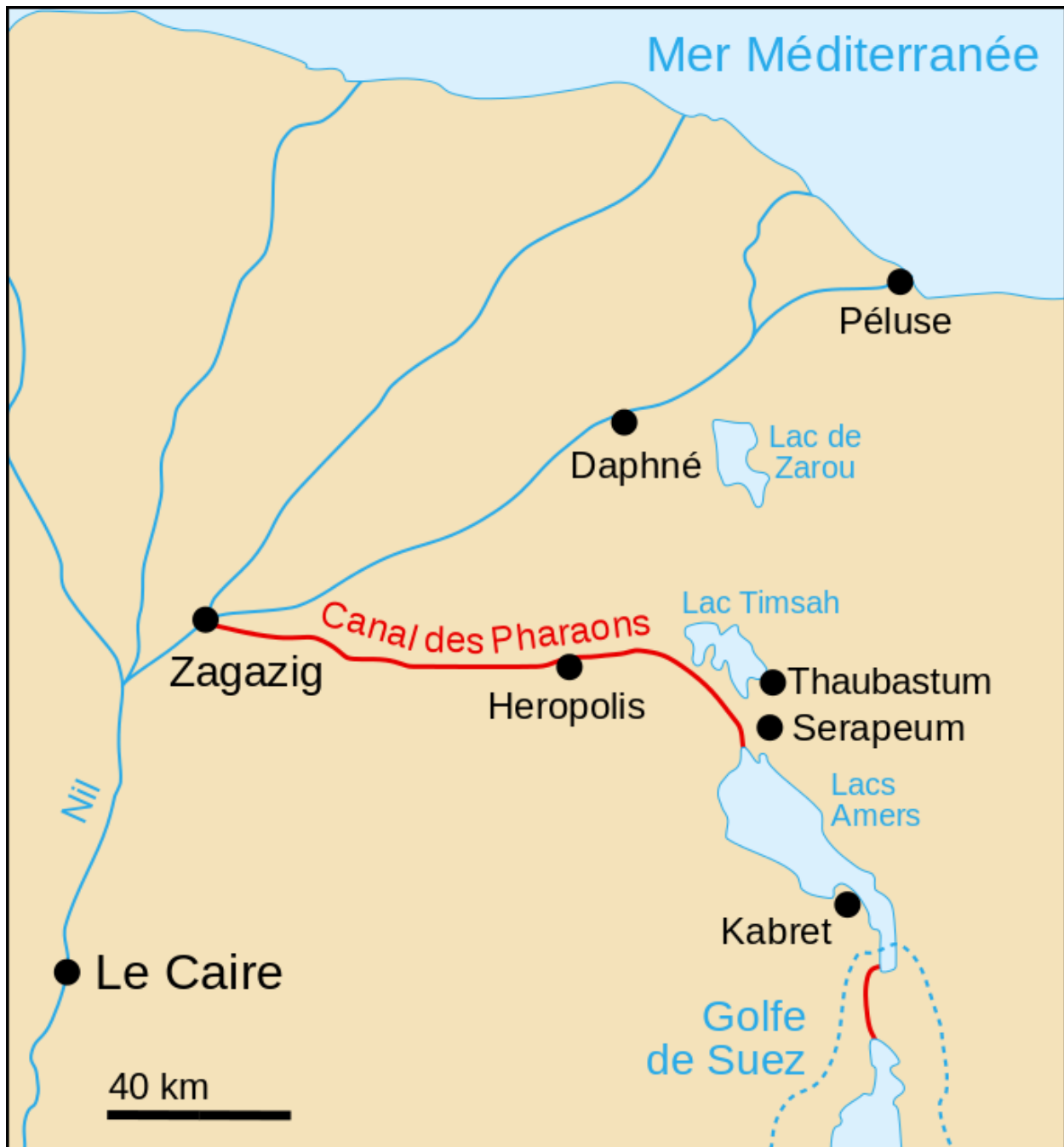
Document V



Cyrus the Great allowing the Jews to rebuild and return to Jerusalem

**Document W**





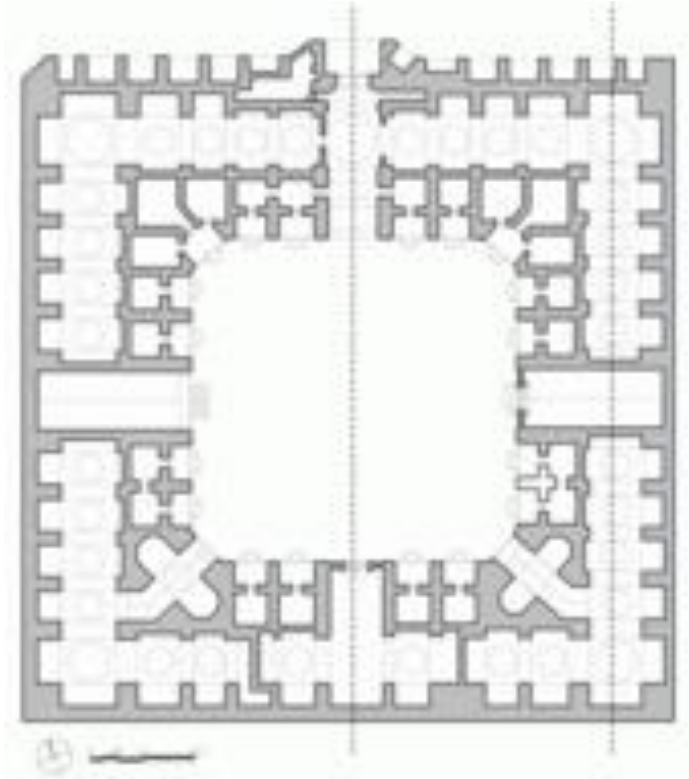
Darius completes the canal from the Red Sea to the Nile River.

**Document X**



The map of Achaemenid Empire and the section of the Royal Road noted by Herodotus.

## Document Y



Sample Floor plan of a Caravanserai



Caravanserai

## Caravanserai

## Document Z

The word is also rendered as *caravansary*, *caravansaray*, *caravanseray* and *caravansara*.

The Persian word *Kārwānsarā* is a compound word combining *Kārwān* (caravan) with *sara* (palace, building with enclosed courts), to which the old Persian suffix *-yi* is added. Here "caravan" means a group of traders, pilgrims, or other travelers, engaged in long distance travel.

According to Dandamayev re: Achaemenid Dynasty (1928) **Document AA**

“ The basis of agriculture was the labor of free farmers and tenants and in handicrafts the labor of free artisans, whose occupation was usually inherited within the family, likewise predominated. In these countries of the empire, slavery had already undergone important changes by the time of the emergence of the Persian state. Debt slavery was no longer common. The practice of pledging one's person for debt, not to mention self-sale, had totally disappeared by the Persian period. In the case of nonpayment of a debt by the appointed deadline, the creditor could turn the children of the debtor into slaves. A creditor could arrest an insolvent debtor and confine him to debtor's prison. However, the creditor could not sell a debtor into slavery to a third party. Usually the debtor paid off the loan by free work for the creditor, thereby retaining his freedom.

**Sassanid Laws of Slavery Document BB**

Some of the laws governing the ownership and treatment of slaves can be found in the collection of laws of the Sassanid period called *Matikan-e-Hazar Datastan*.<sup>[11]</sup> Principles that can be inferred from the laws include:

- 1) The slaves were captured foreigners who were non-Zoroastrians.
- 2) The ownership of the slave belonged to the man.
- 3) The owner had to treat the slave humanely; violence toward the slave was forbidden. In particular beating a slave woman was a crime.
- 4) If a non-Zoroastrian slave, such as a Christian slave, converted to Zoroastrianism, he or she could pay his or her price and attain freedom.
- 5) If a slave together with his or her foreign master embraced Zoroastrianism, he or she could pay his slave price and become free.

To free a slave (irrespective of his or her faith) was considered a good deed.<sup>[12]</sup> Slaves had some rights including keeping gifts to them and at least three days of rest in the month.<sup>[13]</sup> The law also protected slaves, including: *No one may inflict upon slaves a fatal punishment for a single crime... Not even the king himself may slay anyone on the account of one crime.*<sup>[14]</sup>



## **Document CC**

1. I announce (and) carry out (this Yasna) for the creator Ahura Mazda, the radiant and glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm, the wisest, and the one of all whose body is the most perfect, who attains His ends the most infallibly, because of his Asha, to him who disposes our minds aright, who sends His joy-creating grace afar; who made us, and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit!

-The Avesta (Zoroastrian Religious text)